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# OUR SUNDAY VISITOR

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## Mission of the Church Was Determined 19 Centuries Ago

A SHORT CHAT—by the Editor.

"Nowadays there is a very serious difference of opinion among all people as to what the mission of the modern church is. The most radical reformers assert that it is quite as material as spiritual and that its objects can only be achieved by material measures. It seems quite fair to say that among many Protestant churches this is at present the governing principle."—The Toledo Blade, October 5, 1919.

The mission of the Church was determined nineteen hundred years ago for all time and it was to preach the gospel of Jesus Christ to every creature, "yesterday, today, and the same forever." Works of social service and of charity, the care of the sick, of the aged, of the orphan, of the wayward, are, however, dictated by the gospel; they are a practical exemplification of the "love of the neighbor" enjoined by Christ and illustrated by Him in the parables of the "Good Samaritan", the "Prodigal Son", the "Lost Sheep."

But for religion to minister to men's material wants first, and for it to subordinate the spiritual to the material, is a perversion of the Gospel. Modern (Protestant) religion is doing this very thing. The eternal truths are kept in the background if they do not appeal to the people; in fact, they are practically rejected to the demand be for their rejection. Aged members of the different churches frankly aver that their religion has undergone many substantial changes since their childhood days. Christ promised Heaven to those "who do the will of My Father, Who is in Heaven", and promised "other things" (to alleviate the needs of the body) in return for "seeking *first* the Kingdom of God."

Every influence outside the Church emphasizes the material above the spiritual; if the churches now begin to do the same, there can be but one logical effect—the wider and deeper spread of materialism, which is the primary cause of all the ills of society in our present age.

## He Understands the Catholic Principle

Vice President Marshall (in an address delivered at the Convention of American War Mothers in Washington in October).

"There is a religious communion that venerates and worships* a type of woman—the Blessed Virgin. It delights me to consider her the Queen of Heaven and the Mother of God Incarnate upon earth. I do not myself happen to be a communicant of that great church; but I hope I shall be violating none of the proprieties, when I say that the feelings of those communicants from the divine standpoint have appealed to me from the human standpoint.

"I have thought of her as typical of the mothers of all the ages, even though they have been compelled to stand and see their sons suffer in the cause of justice and humanity; have been compelled to see their little prattling babes grow up to stalwart manhood and face the hour of duty, of service and of sacrifice; who have watched them sad-eyed and broken hearted, as they marched to martial strains along the highways of duty to the Calvary of supreme sacrifice in the cause, in which they believed.

"She, the typical mother of all time, has glorified and beautified and made sacred motherhood in all the ages, and all times. But particularly has she made sacred that motherhood, which for a cause, in which the son believes, has been ready and willing that the son should give up his life, his fortune and his sacred honor to the accomplishment of his noble ideal."

*This word "worship" is not to be understood in its narrow meaning of "paying divine honor." Only God may be worshiped in that sense.

## Former Episcopal Bishop Joins Church; Will Become a Priest

Philadelphia Public Ledger, Nov. 22, 1919.

"Baltimore, Nov. 22.—Former Bishop Frederick J. Kinsman, of the Protestant Episcopal diocese of Wilmington, Del., who recently resigned from that denomination because he could not reconcile the church's teachings in the matter of ordination and sacraments with his own views, is about to enter St. Mary's Roman Catholic Seminary in this city to study for the priesthood. He is expected to enter upon his studies the first part of December.

"When he enters the seminary, the bishop will be required to take up a thorough course of philosophy, which will be continued for two years. After that he will join the theology branch and study from two to three years. This will prepare him for minor orders, which will be followed promptly by ordination.

**Will Be Cardinal's Guest.**

"As there are no insurmountable differences between the Protestant Episcopal philosophy and theology courses and the Catholic studies, the bishop may qualify for ordination in a shorter time. The bishop will be required to take a brief course in the tenets of Catholicity.

"The adoption by the bishop of the Catholic faith recalls the conversion of the late Bishop Curtis and the Rev. John Bannister Tabb, both of whom were Episcopal clergymen. Bishop Curtis proved to be one of the most forceful Catholics of the country.

"Father Tabb, who died some years ago, became associated with the faculty of St. Charles' College here, where young men are fitted for the seminary. He was known as the second Milton, since he was a poet of renown, and became blind in his last years.

**Third Bishop of Delaware.**

"Rev. Frederick T. Kinsman was the third bishop of the Diocese of Delaware, succeeding the late Bishop Leighton Coleman in 1908. He was born in Warren, Ohio, in 1868, and had a notable career in the church before being elected to the bishopric. He was educated at St. Paul's School, Concord, N. H., of which he afterwards became head master, and graduated from Keble College, Oxford, England, in 1895, taking a master's degree in 1899. From St. Paul's School he went to Berkley Divinity School, in Middletown, Conn., as professor of ecclesiastical history, later being called to fill the same chair in the General Theological Seminary in New York. He was filling this position when elected to the vacant Delaware Bishopric.

"During his incumbency of the Delaware See the bishop was identified with the so-called High Church party and little surprise was manifested by his close friends last July when he resigned his office and asked to be deposed from the ministry. The resignation was accepted by the House of Bishops at the general convention in Detroit last month, but the request to be deposed from the ministry was refused.

**Disagreed With Teachings.**

"In leaving the church the bishop sent a lengthy letter to the presiding bishop, the Right Rev. Daniel S. Tuttle, of Missouri, explaining his reasons for his step. He said he could not reconcile the teachings of the church in the matter of ordination and sacraments with his own views. He also said there was doubt in his mind about the orders of the church, and he believed the communion to be noncommittal. Although refusing to accept the doctrine of the ordination and sacrament, he praised the church for what it is doing, declaring it to be an agency for good. Although asking to be deposed, he did not want to be excluded from the church.

"In his letter he named three chief causes of difficulty for him in the church doctrine as follows:

"'First, tolerance of denials of the faith seeming to indicate failure to defend the church's doctrine.

"'Second, tolerance of imperfect views of sacraments seeming to result in failure rightly to use them.

"'Third, a theory of orders which seem to nullify them.'"

## The French Wonder Whether Wilson Read the Friar's Plan

Detroit (Mich.) News, Oct. 12, 1919

"Paris, Oct. 11.—Did President Wilson study the works of an ancient French friar for the League of Nations idea?

"French Socialists today believe he did, and they see in the American executive 'the powerful Prince who would induce all others to follow the plan,' as described in the league plan set forth by the friar.

"Without Wilson, the Socialist editors say, 'the deep faith and indefatigable will necessary for serious consideration of the plan' would have been lacking.

"This new 'source' of the league idea first saw the light of day in 1623 when an anonymous booklet was published in Paris, entitled, 'The New Cynee, or an Expose of the Opportunities and Means of Establishing a General Peace and Freedom of Trade throughout the World.' It was addressed 'To the Monarchs and Princes, Sovereigns of this Epoc.'

**A Striking Resemblance.**

"And in it is revealed a draft of a proposed Society of Nations, which bears a striking resemblance to the league draft born at Versailles.

"The 235-page booklet is rare. The National Bibliotheque in Paris has two of the originals and a third is in the possession of Harvard University. An English translation by Willing which was published 10 years ago in Philadelphia.

"For more than two centuries the author of the 'New Cynee' continued a mystery. Then, in 1850, a Belgian jurist announced that he had found positive proof that the author was a French friar, named Emeric Cruce, born in Paris in 1590, and who died in 1648.

**Alludes to Orator.**

"The 'New Cynee' was an allusion to Cyneas, Thessalonian orator and disciple of Demosthenes. Cyneas was a confirmed pacifist.

"The main theme of the book is that all mankind enjoy the benefit of a peaceful regime. The friar conceived a plan, which at points has proved truly prophetic, for peaceful collaboration of all peoples. He eulogized labor, declaring that the world should give of its bounty to the worker instead of to the militarist.

"And the groundwork of his covenant does not differ widely from President Wilson's basic ideas, as developed at the Peace Conference.

Here are some interesting comparisons:

"Cruce's plan of assembly:

"The assembly shall include the sovereigns of the whole world, without distinction of race or religion. Representatives of republics also may be admitted but only those of large republics, such as the Venetians and Swiss. The smaller republics should not be admitted 'because they could not give sufficient proof of impartiality and because they generally are dependent upon or under the protectorate of the larger nations.'

**Plan of Wilson.**

"Wilson's plan of assembly:

"The original members of the league shall be the Allied nations, and also such other especially invited nations as shall accede without reservation to the league covenant. Any 'fully self-governing state,' dominion or colony may become a member by two-thirds vote of the assembly.

"Under Cruce's plan:

"All sovereigns will be under oath to accomplish the decisions of the majority in proceedings and discussions before the assembly. Differences which arise will be settled by discussion. Recalcitrants will be appeased with gentleness if possible and by force if necessary.

**An Act of War.**

"Under Wilson's plan:

"Nations agree to arbitrate or discuss their differences for at least nine months, if necessary, before going to war. Any nation going to war before the methods and time stipulated for settling a dispute have been exhausted shall be considered ipso facto to have committed an act of war against the league and shall be subject to the immediate clamping down of a blockade by the other nations in the league.

"'Here is the principal means for establishing universal peace, upon which all other measures depend,' said Cruce at the conclusion of his covenant.

"American Peace Conference circles were ignorant, they stated, of any study President Wilson may have given the Cruce plan and doubted that he ever had seen the booklet."

## He Who Does Not Lovingly Honor Mary Does Not Understand Full Import of Incarnation

(By Cardinal Manning, Convert from Protestantism.)

"The Spirit of God, as we read, brooded or moved upon the face of the waters when the world was without form and void, a deep and dark abyss of God's omnipotence. And as He was the Author of the first creation of nature, so in a far more eminent way He is the Author of the second, or new creation of grace. For when sin and death had smitten the first creation of God, He sent forth His Spirit and recreated all things. A new creation began to rise. And as in the beginning God first created the light and then both night and day—for the light is measured by the sun; so before the new creation of God arose there was a day-spring, a dawn, a twilight, a prelude of the brightness of the coming noon. The morning light was the Immaculate Conception of the Mother of God—the first-fruits of the full power and perfect sanctifying grace of the Holy Ghost. She was the first and the last in the natural lineage of the children of Adam in whom sin had no place. The Mother of the Incarnate Son was sheltered and preserved from the inheritance of original sin, so that never for a moment was so much as a shadow cast by sin upon her spotless soul. In her was no privation of grace. From the first moment of her existence she was full of the Holy Ghost. **The most perfect work of sanctification that the world has ever seen, purchased by the Precious Blood of the Son of God Himself, and given out of free and sovereign grace, is the Immaculate Conception of the Mother of God.** Such was the aurora before the sun. Next came the day, the Incarnation of the Eternal Word. . . . Nothing more clearly shows how low the faith of England in the Incarnation has declined than the extinction of the loving veneration which is due to the Mother of Jesus. Is it possible that any man can believe that the Eternal Son of God, coequal to the Father and the Holy Ghost, assumed our manhood of the substance of the Blessed Virgin Mary and in assuming it made that manhood to be the humanity of God, so that she bore into this world an infant whose personality is divine—is it possible, I ask, that any man can really believe this, and not see at once that she is thereby Mother of God for as much as her child is God? If any man does not believe or does not see this, does he not at once convict himself of either not believing or of not understanding the Incarnation of the Son of God? The one or the other of these things is inevitable. If he believes the Incarnation truly, and as it is revealed, then to him Mary is the Mother of God. If he does not give her that title, then I ask how does he believe that her Son is God? But if he believes this, then next after her Divine Son, is there any object of piety, that is, of love and veneration higher than she? Let such a man lay these things to heart. She is the Mother of the Divine Redeemer of the world; she is the Mother of his Divine Lord and Master; she is the Mother of his Divine and perfect Friend; she is the Mother of the Savior Who shed His Precious Blood for him on Calvary—is it possible, I ask, for any man to believe these things, and not at once to regard her, next after her Divine Son, Who is God, with all the piety of his heart? Let him look at the example of Jesus Himself. Next after His Heavenly Father there was no one whom He venerated and loved as He loved and venerated His Blessed Mother. But the example of Jesus Christ is the law of our life. We are bound to imitate it; we are bound to be like Him. But love and veneration to her are a part of the perfection of Jesus Christ. We cannot be like Him if we are unlike Him in this. He who has not love and veneration to the Blessed Mother of Jesus is unlike our Divine Savior in that particular perfection of His character which comes next after His filial piety towards God. But, besides all this love and veneration are due to her for her own sake, because she is the Mother of the Redeemer of mankind; because, above all other creatures, she has been sanctified by the Holy Ghost; and because, in being made the Mother of the Incarnate Son, she is made the Mother of us all. For how are we the sons of God, how is the 'spirit of adoption of the sons whereby we cry Abba, Father,' sent forth into our hearts, except through the Incarnation of the Eternal Son? And if His Father becomes our Father, through His Incarnation, how does not His Mother become our Mother too? If by His taking our humanity He makes men to be the sons of God, how is it in that taking that humanity He does not likewise make His Mother to be our Mother in Grace? Surely it is the incoherence of mind which follows on the loss of the light of faith that makes it possible for men to say and unsay these divine truths in the same breath."

## Christian Philosopy of Life Far Superior to Any Other

By Rev. H. C. Hengell, Madison, Wis.

We are in this world that we may know God, love Him, and serve Him, and thereby attain Heaven. We have often heard this answer to the question of man's end or purpose in the world, but we do not think much about it, and, perhaps, we do not appreciate its importance.

It is the fad of some persons to state that man's end or purpose in life is to serve humanity. "Service" is sometimes the big word of the most selfish generation of men in the Christian world.

When men forget God they care mighty little for humanity despite all their talk about service to humanity. If the atheists who deny God were really logical and consistent they would all be anarchists. If they refuse to recognize God as their Master, why recognize any other master?

The word "humanity" expresses an abstraction of the mind. The mind abstracts, looks away, from individual characteristics in order to form the idea of humanity in general. In the objective world, that is to say, apart from the mind, humanity exists only in the individuals that make up the whole human race, past, present and future.

To serve humanity, therefore, can only mean to serve some or all individual human beings. But every human being is finite and must die, even as you and I. After much misery, or at best, only a short, imperfect happiness, all humanity is doomed, hopelessly doomed, unless there is a God. In fact unless there is an Almighty God to prolong our lives everlastingly beyond this short, imperfect life human existence is a night-mare.

Those who babble about "Service" and "Humanity," but deny God, are messengers of sadness, gloom and pessimism. Like the pagans of old, the new pagans may only say, "Eat, drink and be merry, for tomorrow we die." To understand the hopeless, pessimistic character of such a philosophy, it is only necessary to stress the word "die" as it deserves to be stressed. To die without God spells hopeless despair.

The doctrine of Christ which assures that we are in this world that we may know God, love Him and serve Him, and thereby attain Heaven, takes away the sting from death. "Oh, death, where is thy sting?"

Christian doctrine promises life, joy and real happiness both here and hereafter to all who care to have it by knowing, loving and serving God. There is some point to serving humanity not for its own sake but for the sake of God. There is joy in helping humanity to serve God. Whatever is done for humanity in this spirit is not lost or wasted in the end. It is saved for all eternity. "God is in His Heaven and all is right with the world."

That's a healthy, sane, happy, optimistic philosophy of life. Humanity really has something to live for. Praying for all human beings, Christ said, "This is eternal life that they may know Thee and Him Whom Thou hast sent." How sublimely superior is the answer of the Catechism as to man's final end or purpose in life to the solemn nonsense and pessimistic theories advanced upon the subject by irreligious speakers and writers!

## News Items of Interest to Our People Culled From the Non-Catholic Press

**SPIRITUALISM A MENACE.**

"Rev. F. A. Pratt, in addressing his congregation on the subject of spiritualism, said: 'There is no doubt whatever that there is a widespread fraud and deceit on the part of mediums and controls. But there is something worse still—something more dangerous by far, that is, the danger of being brought into more or less ultimate relations with evil spirits, or being brought actually under their control.'

"Mr. Pratt spoke of the evil influence of spiritualism and of how men of fine moral character had become spiritual wrecks by coming under its control. Many of the messages and communications, he said, which appeared to be truthful, on investigation were found to be utterly false. Canon Wilberforce, he continued, who had carefully studied the subject, gave it as his opinion that there was a great amount of danger in modern spiritualism, and said that experience had taught him the untruthfulness of many of the messages and communications that purported to come from that other dimension of space. Quoting from an article on spiritualism by a noted clergyman, the Rev. A. V. Magee, vicar of St. Mark's, Marylebone, London, Mr. Pratt said that spiritualism was more than a craze. It was a passion. There was a wave of psychic feeling passing through England today. It numbered its frauds and charlatans, and it also numbered its earnest seekers. He enumerated instances where men and women had become mentally deranged through the influence of spiritualism. The peril was not an imaginary one, but a terribly real one. . . Spiritualism is a terrible moral danger—a real denial of God—a denial of the incarnation—a denial of Christianity. The only one direct way of communication with those of our dead is to cultivate closer communication with God. . . ."
—The Gazette, Montreal, Nov. 24, '19.

**CHURCHES IN POLITICS.**

[Published only for the moral of it. —Ed.]

"For over fifty years the Methodist and Baptist churches of this country have been preaching openly and on the sly that this country was threatened by the Catholic Church seizing the power of government. They told us of all the dark plots on foot and the great danger of a Church of State. From this propaganda sprang several organizations, the Junior Order, the Guardians of Liberty and others which finally produced that half-wit publication known as 'The Menace.'

"While the cranks on one side had our attention riveted on the Catholics the Anti-Saloon League, which is the political branch of the Methodist and Baptist churches, was quietly working to accomplish the same ends that they had charged the Romans with attempting and were not discovered until they had succeeded. So when we finally wake up we learn that this great country is today in the hands of the demagogues of the two denominations who have been foremost in condemning religion in politics.

"The Anti-Saloon League by the use of a vast amount of money secured largely from profiteers have within their clutches almost every senator, congressman or others of power in public life today.

"When we were at war, our boys in France, and the outlook unknown, these men blocked all legislation for appropriations on fuel, food and everything else. They held up every measure until Prohibition was tacked on to it, never caring what the results of the delay they caused might have been in France. They have the whip-handle today and are demanding political offices that dare not be refused by their political henchmen. Nothing in the Inquisition can outdo the threats of the Anti-Saloon League to destroy the political life of all their political slaves who refuse to do their bidding. And this is a country that is always bragging about democracy."—The Labor Advocate, Cincinnati, O., Nov. 8, 1919.

The city curtails man of his wholeness, specializes him, quickens some powers, stunts others, gives him a sharp edge and a temper like that of steel, makes him unfit for nothing so much as to sit still. Men have indeed written like human beings in the midst of great cities, but not often when they have snared the city's characteristic life, its struggle for place and for gain. There are not many places that belong to a city's life to which you can "invite your soul." Its haste, its preoccupations, its anxieties, its rushing poise as of men driven, its ringing cries, distract you. It offers no quiet for reflection; it permits no retirement to any who share its life. It is a place of little tasks, of narrowed functions, of aggregate and not individual strength. The great machine dominates its little parts, and its Society is as much of a machine as its business.—W. Wilson.

## The Romance of Labor---by One From the Toiling Ranks

J. Lawrence Warhover.

NO. 5.—THE NEW ERA.

We are at the illuminating dawn of our country's greatest era of achievement—where will we be at the crescendo setting of the sun? The trying period of strife in Flanders' Fields is over, and out of it is being born a more brilliant day, the agonizing years of strife having brought to the fore some of that sterling worth that long has lain dormant within us, needing only the necessary spark to ignite. We should be proud indeed to be living in the greatest and most illustrious period of all history. The heads of the world must go forward. Added zest should be given to all projects under consideration, and convince the world of our sterling worth and enterprise. True there are gaps, but all our resources should be massed and solidly thrown into the yawning chasm, to further perpetuate a monument to our push and integrity.

It matters not what we do, we all are engaged in a great national service, we are members of life's mighty and gigantic army of toilers. Surely our key yet fits into the once accessible lock of faith and love. A definite assurance of safety stands back of every man who respects authority. The elements of risk can be minimized, and to a certain extent avoided altogether. Cease depending on rumors—they are untrustworthy. A definite policy must be outlined. The vista of industrial expansion is opening more and more each day, and is sending a mighty throb into the giant wheels of progress.

(Continued on Page Four)

## Americans Are Well Fed, But Do Not Receive Nourishment

By Alfred W. McCann.

LV.

ELIZABETH COUNTY JAIL.

Next to tuberculosis the most commonly talked of infirmity of human flesh is the disorder popularly described as "heart disease."

Heart disease, as we know from the insurance companies, is constantly increasing in the United States. In all cases of mineral starvation brought about by a prolonged diet of refined food, examination of the heart shows dilatation. The heart is always enlarged following a diet of the kind so few of us have fed to chickens.

Malnutrition and "enlargement of the heart" can almost be said to be synonymous.

In the food deficiency disease described as "beri-beri" the heart is always involved, just as it was involved aboard the "Kronprinz Wilhelm" and in the Madeira-Mamore Poison Squad.

In the disease which confused commentators sometimes call "acidosis," sometimes "pellagra," sometimes "edema," sometimes "neuritis," sometimes "general breakdown," the heart is always involved.

It is peculiarly noteworthy that the recorded increase in "heart disease" runs parallel with the system of milling introduced in the United States about 1879. Remember the heart of the dead frog. You will hear of it again.

(Continued on Page Four)

# Children's School and Playground

CALENDAR FOR THIS WEEK.

7 S. St. Ambrose.
8 M. Immaculate Conception.
9 T. St. Leocadia.
10 W. St. Eulalia.
11 T. St. Damasus
12 F. St. Valery.
13 S. St. Lucy.

***Learn the Answers to the Questions which follow; also learn the meaning of terms frequently used in connection with our religion.***

*What is the Third Commandment of God?*

*Why do Christians observe the Sunday?*

*What must one avoid on the Lord's Day?*

*How should the practical Catholic spend the Sunday?*

## Catechetical Instructions

By Rev. R. E. K.

St. Peter was appointed the head of the Church and Christ conferred the Primacy upon him when He said: "Feed My lambs, feed My sheep." After the Resurrection of Christ, He appeared to the Apostles on the Lake of Genezareth and three times He asked St. Peter: "Lovest thou Me more than these?" Upon receiving the answer of St. Peter Our Savior said to him: "Feed My lambs, feed My sheep." Those who have interpreted the Sacred Scriptures for us have maintained that Christ in singling out St. Peter and giving to him the threefold admonition to feed His lambs and His sheep meant thereby to impress upon St. Peter's mind that he was to rule over the lambs, i. e., the faithful, and also over the sheep, i. e., the Apostles and their successors. Christ loved to represent His Church as a sheepfold. He Himself is the Good Shepherd. The Apostles were the sheep. It was their duty to see that the lambs received instruction in the words of eternal life that would be their spiritual food.

Christ promised the office of ruling over His Church before His Resurrection when Christ having asked: "Whom do men say that I am?" St. Peter avowed: "Thou art Christ, the Son of the Living God." It was then that Christ said to him: "Thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the Kingdom of Heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in Heaven, and whatsoever thou shalt loose upon earth, it shall be loosed also in Heaven" (St. Matt. XVI, 18, 19). This promise was more solemnly fulfilled when Christ, after His Resurrection, singled out St. Peter and gave him the commission to feed His lambs and His sheep.

Subscribe for OUR SUNDAY VISITOR.

## Americans Are Well Fed, But Do Not Receive Nourishment

(Continued from Page One)

Hart, in feeding hogs in experiments conducted in the Wisconsin Experiment Station, found that 1.12 grams of phosphorus per day in its various compounds was just about sufficient for the hogs until they attained a weight of about eighty-five pounds, after which 1.12 grams became clearly sufficient for the needs of the animal.

Sherman, commenting upon this fact, states: "1.12 grams of phosphorus would hardly seem a desirable amount for a growing child of the same size, or for a fully grown man or woman."

It was said, as we have seen, that the Madeira-Mamore laborers died of "beri-beri," although the phosphorus had been removed from their food prior to their deaths.

Sherman, Mettler, and Sinclair, through the office of experiment stations, United States Department of Agriculture, reported a comparison of the amount of phosphorus contained in the food of typical American families. They did not go to the Madeira-Mamore poison squad for their facts. They went right into the homes of the people and showed that a freely chosen diet of our typical denatured food products does not furnish much more than 1.12 grams of phosphorus, estimated as 2.75 grams phosphorus pentoxide.

These investigations were carried out in a lawyer's family in Pittsburgh, a teacher's family in Indiana, a school superintendent's family in Chicago, a teacher's family in New York City, a students' club in Tennessee, 115 women students in Ohio, a carpet dyer's family in New York, a sewing woman's family in New York, a house decorator's family in Pittsburgh, a glass blower's family in Pittsburgh, two mill workers' families in Pittsburgh, a mechanic's family in Knoxville, Tenn., thirty lumber men in Maine, a farmer's family in Connecticut, a farmer's and mechanic's family in Tennessee, thirteen men students, five women students and one child in Knoxville, Tenn., two Negro farmers' families in Alabama.

The study continued fifty-eight days and took the average from 12,238 meals consumed by men and 798 meals consumed by women.

(To be continued)

The articles which Alfred McCann has hitherto written for OUR SUNDAY VISITOR, as well as the ones to follow, have just been published in book form. They contain invaluable information. Order from us at $2.15. postpaid.

## Contributions To Our Funds

The following amounts were contributed to the different funds from November 20th to November 27th:

| | | |
|---|---|---|
| For Education of Priests for Poor Dioceses | $ 2 00 | Total—$4915 73 |
| For Literature Propaganda in Needy Places | 2 00 | Total— 4188 63 |
| For Colossal Statue of Christ at Washington | 7 00 | Total— 2347 57 |
| For Foreign Missions | 9 00 | Total— 1206 25 |
| For Our Sunday Visitor Building Fund | 25 75 | Total— 1183 84 |
| For National Shrine | 11 00 | Total— 453 23 |
| For Mexican Schools | 2 00 | Total— 151 20 |
| For Henne Mission Seminary | 2 00 | Total— 86 93 |

An Itemized List of Contributions Follows:

$16.00—Jamesburg, N. J. $10.00—Urbana, O.; Ripley, O.; Columbia, O. $8.00—Burlington, Vt. $5.00—Findlay, O.; Rowood, Ariz.; Clay Center, Kan. $2.25—Monroe, Mich. $2.00—Chester, Ill. $100—Denver, Colo.; New Orleans, La.; Genoa, O.; Toledo, O. 50c—Detroit, Mich.

## The Romance of Labor

*--by One From the Toiling Ranks*

(Continued from Page One)

lance even within the ranks of labor. Many an individual today carries a union card, not because he so much loves his union, as the fact that he merely carries it because it was made compulsory on him in the interests of the remaining workers. They are the scum of a unity, a peculiar brand of unity of their own. The moment opportunity offers they are ready to create dissension of any kind in the ranks, in the fond hope that the organization will be overthrown and they will be saved that extra mite for dues. The sun never seems to shine bright enough to suit these men, nor do budding flowers ever appeal to their sense of smell.

God in His teachings has made it plain to us that we must labor. But in those same teachings He taught mercy, He taught fairness, He taught justice, He taught love, He taught wisdom. Where love cannot dwell hate must of necessity reign supreme. Mankind must be dealt with, wisely and firmly. Authority must be recognized as a stern requisite, and at no time must the fact of its existence be lost sight of. You must deal kindly with the transgressor, but withal you must be stern, for should failure result, the king of disorder will ascend the throne of love, and vanquish your fondest ideals you fought so valiantly to preserve.

## Principles on Which a Just Settlement, Etc.

(Continued from Page One)

the general public, and nearly estranged the sympathy of the public from the Labor Unions.

Strikes are not morally justifiable, except as a last resort, and they always injure Labor far more than they do Capital. Capital remains Capital whether it is earning anything or not; but when Labor is idle, suffering, privation, misery, ensue, not only to the strikers themselves, but to most of the people in the land, who also have rights which the Government must protect first because they constitute a larger body. A minority has rights, but they are not prior to those of the majority.

It seems that the bloody war which the world has just passed through has aroused a general fighting spirit. While the war as between nations is ended, internal war within nations is worse than it ever was. Strikes are nothing less than wars, even where there is no sabotage. They are strifes between organized labor and producers—and strifes for a victory. For many years arbitration has been recommended as the fairest means of settling disputes as between nations; it would be the fairest means of settling disputes between Capital and Labor.


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Women, young and old, everywhere are taking up dress designing and making. Many start business in their own homes, making $25 to $50 a week. Others accept positions at $40 to $80 a week. Write immediately to **Franklin Institute, Dressmaker, M863, Rochester, N. Y.,** for free sample lessons.

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**Religious Articles**



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FOR THE REAL LITTLE ONES: "Baby Catechism," richly illustrated, 25c. "Life of Christ," in pictures, beautifully illustrated, $1.50. "Catholic Bible Stories," for children, $1.25. "Three Came Three Kings," 75c.

FOR THE YOUNG FOLKS: "Out to Win," a new book by Reverend Conroy, $1.25, postage 10c extra. Hutler's "Lives of the Saints," $1.25. "Life of St. Rita, 60c, postage 10c. "Veneration of the Blessed Virgin," $1.25. "Little Pictorial Lives of the Saints," $1.75, postage 20c. "Fabiola," or "The Christians and the Catacombs," 75c, postage 10c.

YOUNG AND OLD ENJOY the great novels of Isabelle Clare, sent to you at 75 each, postage 15c extra. "Deep Heart" (new), "Exiles" (new), "The Elsheres" (new), "Whose Name Is Legion" (new), "Children of Eve," "Only Ann," "The Rent House," "By the Blue River," "Pine Clan," "Prisoner's Years," "Secret Citadel."

FOR THE PARENTS: "Talks to the Parents" (new), by Rev. Conroy, $1.25, postage 10c extra.

FOR THE REVEREND PASTOR: "The American Priest" (new), by Rev. G. T. Schmidt, $1.25, postage 10c. "Eight Minute Sermons," by Demouy, 2 volumes, $3.50, postage 20c extra.

Father Robinson's books, "Christ's Masterpiece," "His Own Son," "The Redress of Belief" and the "Undying Tragedy," $1.35 each, postpaid for the four volumes, $3.00 postpaid. "Our Refuge," 65c postpaid. "World Problem," postpaid $1.65. "Democratic Industry," $1.65 postpaid. "Extension of the Catholic Church," $1.65 postpaid. "The Church at the Turning Points of History," $1.00.

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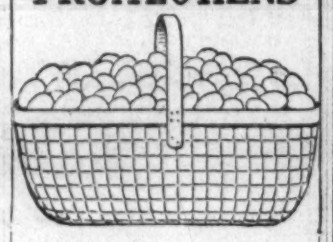
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CHAPTER THIRTEEN.

New Springs.

Doree saw the deep grief portrayed on her brother's features and like an innocent child she cast her own tear bedimmed eyes upon him. "Why, Max, everything you did was noble," she breathed passionately. "What right had I to follow the pleasant life of an academy while you were toiling so hard in the lumber camps? I'm sure you did far more than any other brother in the wide world would have done, and I can never be grateful enough to you. At any rate, here's a sister that loves her kindest of all brothers," she finished, placing her cheeks against his knees.

Max was, however, desirous of more detailed information.

"We'll say, I couldn't help it," he suggested, raising his head. "Then tell me exactly how the girls acted."

Not suspecting his diplomacy, Doree's youthful heart immediately bubbled forth.

"They were very mean," she began, wholly unconscious that every detail would cut her brother to the quick. "When boxes of sweetmeats, etc., arrived for them, they wouldn't think of offering me anything but would display them before my eyes in order to tantalize me. A few, but they were the more unprincipled, whispered about that I was a poor man's brat, and that the authorities were educating me through charity. Because I could not appear in so many and such modish dresses, they banished me from their circle." Gradually realizing part of her brother's intention, she hastily added: "But that was only the case during the first year; a new superior then reformed the discipline and you also began sending me more than enough money."

"Strange," remarked Max thoughtfully, "but I thought my remittances were sufficient for your tuition and also for an ordinary amount of pocket money."

"You see at that time the tuition was raised," she explained, "and thinking that you could use father's money to better advantage, I made up the extra sum from my spending money."

With that declaration, Max's soul experienced a renewed thrill of love for the sister who could be so tender-hearted and considerate.

"Wasn't there a single girl in the academy who befriended you?" he inquired, more calmly.

"Indeed there was one," she joyfully broke forth. "She was not only the wealthiest but the prettiest girl in the academy."

"What was her name?" queried Max with strange interest.

"I can't remember her whole correct name, for we had given her the simpler one of 'Chuck' Aylesworth. 'Chuck' was a very angel of goodness, for immediately upon noticing the attitude of the other girls, she chose me as the special object of her affection. No box of sweets ever came from her home, but I had to consume a very good half, while sometimes she even gave me little fineries saying that they were superfluous to her extensive wardrobe; of course, that was merely a pretext to cover her kindness. Her personal attractions and high position were such as demanded the greatest respect from all; it was therefore most galling to the others, that she should publicly display me as her most intimate friend. Never once did the slightest depreciative remark about my condition come from her lips." Doree was chatting along most effusively. "Once she found me crying, and it was so pleasant to have her consoling me that I almost wished those dark hours would come oftener."

(To be continued)

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# Bureau of Information

Questions are answered, as far as possible, in the order received; hence those who seek information through this Bureau must not become impatient if the answer to their queries does not appear for several weeks after we receive same.

Always direct questions to BUREAU OF INFORMATION or to DEPT Q. in separate envelopes. Questions should never be written on same sheet with subscriptions.

*Some years ago Our Sunday Visitor carried an advertisement of the Gulf Coast Fruit Farms Company, Mobile, Alabama. It has been a long time since I have seen this advertisement in your paper and I am wondering whether you still endorse the Company's proposition?*

The gentlemen who had charge of the Gulf Coast Fruit Farms Company seemed to have had an excellent proposition, and Our Sunday Visitor did not hesitate to advertise it several years ago.

However, we have learned that the severe winter weather of 1916 was disastrous to the growing Satsuma Orange trees. There were two freezes, we understand, in 1916, and another in 1917. This led the Company to change its plans and to discontinue planting the soil to orange trees. From that time we have not been in close touch with the Company, and therefore we cannot assume any responsibility for the development of its property nor for the management of its affairs.

Realizing that the Company had several thousand acres of land at its disposal during the time they were waiting on the trees to grow, the Company's proposition to grow food for hogs and to start a Live Stock Corporation seemed particularly good, and we made mention of this fact in our paper, at the Company's request. But we are far away from the property, and have neither the time nor the inclination to follow up their business connections. Hence, we would not want any of our readers to purchase property from the Gulf Coast Fruit Farms Company without investigating the same themselves.

A couple of years ago we learned that labor was procurable at 75c and $1.00 the day, before the war, but it cannot be employed now at three times that amount.

If the Company has been using the name of Our Sunday Visitor's editor it is without his authorization. Our Sunday Visitor has no business connections either with land companies or with any other kind of company.

*Although venial sins are said not to exclude us from the grace of God, are we not bound to confess them as well as mortal sins, else we would not be free from all sins?*

Venial sin, which is an offence against God in a lesser matter, does not rob the soul of sanctifying grace but it does diminish the grace of God in the soul of the sinner and lessens the love of the Creator for him. We receive the Sacrament of Penance in order that the grace of God may free the soul from sin. If one is conscious of mortal sin that sin must be confessed else the Sacrament is not validly or licitly received. If one is conscious of mortal sin and venial sins, then they must mention the mortal sin and they may confess the venial sins though they are not obliged to do so. Venial sins may be forgiven in other ways than through the reception of the Sacrament of Penance, as, for example, through the use of prayers, good works, etc. While it is true there is not a strict obligation of confessing venial sins, yet the penitent should always strive to confess these sins sincerely and be heartily sorry for them otherwise no definite or noticeable progress can be made in the spiritual life. It is only by close scrutiny given to our daily thoughts, words, and actions that we are able to overcome those predominant lesser faults that so frequently lessen the love of God in the heart and little by little lead to more serious faults which separate us from the friendship of God.

*Would the Catholic Church permit her members to boycott a merchant who would not contribute funds for the Catholic cause?*

The Church would not permit anything that is contrary to justice and such an attempt as you describe would certainly be contrary to justice and equity. Catholics seldom, if ever, organize a public campaign for the raising of funds in support of a cause that is purely Catholic. If an appeal is made to the general public by those working under Catholic auspices, it is made in behalf of an institution that in its charity works for all, without discrimination. Thus, for example, when a hospital, under the management of some Order of Sisters needs to be enlarged for the good of the general public and an active campaign is waged, the public is called upon because it is the one to benefit. But if that hospital would close its doors to non-Catholics and would receive patients who were of the Catholic Faith, then those in charge would not and could not expect contributions from non-Catholics. If a man in business would stoop to distributing literature that villifies the Church, as we know personally of men who do such things, then one could not blame the Catholic for refusing to patronize the merchant who is willing to take his money but at the same time strikes with the poisoned fangs of bigotry at the Faith which is the dearest possession of his heart.

*Can Religion be taught in the Public Schools?*

The Constitutional Law of the United States established freedom of worship, which would certainly prevent any religious instruction along denominational lines. General instructions on morality, or upon questions upon which all people are agreed, as, for example, the existence of God, His goodness, etc., could be touched upon, though care must be taken that no denominational religious issues are brought to the attention of the pupils.

*M. M.*—Wishes to thank Sacred Heart for very important favor granted through prayer.

*Bernardine*—You confessed it correctly. You need not mention it again.

*R. V. H.*—Yes for a good reason.


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# OUR SUNDAY VISITOR

Issued Weekly by
OUR SUNDAY VISITOR
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REV. JOHN F. NOLL, LL.D., Editor
Rev. R. E. Kelly, Associate Editor

**Contributing Editors:** The Revs. Bernard X. O'Reilly, St. Louis; T. F. Coakley, Pittsburgh; H. C. Hengel, Madison, Wis.; Albert Muntsch, S. J., E. F. Garesche, S. J., St. Louis; J. P. Carey, S. J., Chicago; The Misses. Alfred W. McCann, New York; Michael Williams, Washington, D. C.

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Canada and Foreign Countries, $1.00 the year.
For advertising rates address the OUR SUNDAY VISITOR office.

HUNTINGTON, INDIANA. DECEMBER 14, 1919.


Dearly Beloved Son: Health and Apostolic Benediction! There are two things which, among others, commend to us the Catholic paper Our Sunday Visitor, in editing which you have for many years entirely devoted yourself; the first is the task proposed by you so to spread and explain Catholic doctrine that you might attach Catholics more closely to it, and that you might win over non-Catholics; and secondly, the highly commendatory testimony which we are told this same paper received from Our Predecessor of happy memory, Pius X, and also from other personages of high and indisputable authority.

The one shows you to be a good dispenser of God's mysteries, the other proves that in pursuing this holy undertaking you are following the right path and are laboring with abundant fruit.

Why, therefore, to the praises you have already received should not also be added Our commendation? Indeed, it pleases us to do so in order, if need be, to encourage you in the race you are running. We bestow upon you the Apostolic Benediction to strengthen by the help of Divine grace your ardent zeal and those whom you have as helpers in this work.

Given at Rome, at St. Peter's, the eleventh day of March, 1917, the third year of Our Pontificate. BENEDICT XV, Pope.

Apostolic Delegation, 1811 Biltmore St., Washington, D. C., April 27, 1913.

The nature of your work tends to supply, in a popular and practical way, the religious needs of both the Catholics and non-Catholics.

With pleasure I congratulate you on this good work and express my hopes that your success will continue to increase.

With best wishes I am, sincerely yours in Xto.,
✠ JOHN BONZANO, Archbishop of Melitene, Apostolic Delegate.

Dear Rev. Father: Fort Wayne, Indiana, March 29, 1913.

Your work of bringing home to our people the better knowledge of the teachings of the Church, and of informing non-Catholics of the claims of Holy Mother Church, is truly an apostolic work, worthy of the highest commendation and encouragement.

To furnish a weekly paper, for an annual subscription of 50c, appears to me to be most remarkable.

Devotedly yours in Domino,
✠ H. J. ALERDING, Bishop of Fort Wayne, Indiana.

## THE NEW ERA AND THE OLD.

The advent of the Messiah frequently promised to Israelitic people ushered in a new era for the human race. So marked was the transition and so clearly defined that the world began to count time anew. Past events are referred to as having taken place **before** Christ or **after** Christ.

Religiously the coming of Christ brought about far-reaching changes. Nothing of the Old Dispensation was to continue in force save the moral law—the Ten Commandments. There was to be a New Law (Novum Mandatum) for "all nations", "every creature." God would become clearly revealed to all mankind; man's calling and destiny would be clearly defined; his duties would be plainly outlined; heaven-given assistance would be at hand for his spiritual progress; he would be taught precisely what lies beyond the grave.

In becoming Incarnate God elevated human nature; He united it indissolubly to His Divine Person; He glorified it in His Resurrection and took it to Heaven with Him in His Ascension. Through grace the human soul would partake of the Divine Nature, and the body in which it dwelt would become a "temple of the Holy Ghost." In the service of God alone would man find happiness here, and in His possession be made eternally blessed hereafter.

**Before** Christ the world knew nothing of happiness which was stable, absolute, unalloyed. **Then**, as now with the worldly-minded, happiness was synonymous with pleasure—intellectual or sensual. Neither kind could satisfy the longings of the soul, which, being a spirit, can find complete satisfaction only in the spiritual. The soul was made for God and can attain full felicity only through union with God.

When one lives for pleasure he must needs be so frequently disappointed because sickness, lack of means, the fatigue which results from daily toil, etc., etc., prevent one from engaging in it. But where the aim of man is to satisfy the longings of his soul, he is happy amid poverty, labor, suffering, privations, persecutions, or whatever else may afflict one in this place of exile.

In the pre-Christian period men lived for the State; the big majority lived in slavery to supply pleasure and comfort for the small minority. The State took no account of the hereafter, and hence its votaries could not. In the Christian Dispensation there was to be a Kingdom of God vaster than any state; it would be international, co-extensive with the world. In its ranks all would be equal, all brothers; if there should be any favorites, they would be the poor and the lowly. Even this institution of God would be here rather to serve than to be served. True, man would have duties towards the Church, but because of the guaranteed returns, they would be in reality privileges: "to serve God (and serving the Church is serving God) is to reign." The Church, enriched with divine treasures, is ever distributing them.

O, how much the world owes to Christ, but how little the unreflecting realize it!

—o—

## ADVENT THOUGHTS.

Do you think as much, every day, of your eternal interests as you do of your temporal? Does God's grace appeal to you more powerfully than money? Are you attracted to a religious book as forcibly as to the novel or newspaper? Would you prefer to spend an hour before the Tabernacle than to visit the same length of time with a good human friend? Are you as careful to keep your soul unspotted as to keep your clothes clean? The answer to these and many more questions which might be asked, will determine whether you are serving God or Mammon best; whether you are "seeking first the Kingdom of God." Heed the Advent warning: "now is the time to rise from sleep", "do penance."

—o—

## MAKE US HAPPY.

You, who read this and who owe us money for papers, pamphlets, books, or other goods supplied you during this year, do not know how delighted we would be if you "paid in full" **NOW**. Your heart will feel lighter at the end of the year if you "owe nothing" to the office from which you were "visited" so often—and always to your benefit.

—o—

**Remember the early payment of your Renewal does not shorten your subscription, as the Renewal dates from the actual expiration of your previous subscription. If you cannot make it a Life Subscription ($10.00) make it three years ($2.00).**

# *Readers Speak to Readers*

Philadelphia, Pa., Nov. 27, 1919.

Dear Father Noll:

I am an interested reader of **Our Sunday Visitor** and still another Catholic High School girl who has been impressed by the letters recently published in your paper regarding the forming of an organization among Catholic young people for their active participation in church work.

Our beautiful religion is perfect when rightly practiced, and furnishes all that is necessary for the safety of its followers. However the proposed organization would furnish the young boys and girls with the needed instruction and help to make sane and just the principles of the men and women of tomorrow, at the same time adding interest and attraction to their work.

Respectfully,
A PHILADELPHIA SCHOOL GIRL.

Madison, Wis., Nov. 1, 1919.

It was my good fortune to be present in the Sanctuary of the Holy Name Cathedral at Chicago recently where I saw and heard the great Cardinal Mercier of Belgium who was touring America as honored guest of the Knights of Columbus. I was so close to the great Cardinal that I could have put my hand upon his shoulder. I could not resist studying his face and figure. His figure, clad in red robes, is erect and ascetical. His face is firm but kind. His eyes are gentle, but they look deep into one's soul.

I was deeply moved by it all. The Bishops, the priests, the Sisters, the people that packed the Cathedral, the Pontifical High Mass, the large splendid choir, all formed a proper setting for the humble yet truly great Cardinal kneeling before the altar. I remember only two moments in my life nearly so solemn, my ordination to the priesthood, and attendance at Mass celebrated by Pope Leo XIII in Rome.

Thoughts on the unity and Catholicity of the Church filled my mind. By nationality the Cardinal is a Belgium. I am American. Yet the ties of Catholic priesthood bind us more closely than any two Americans or Belgians could be bound. We both offer the same Mass and offer the same official prayers of the Church. As a man Cardinal Mercier towers above me as the mountains tower above the plains, but I cannot help feeling a little proud of the Church which so frequently has produced men as great as Cardinal Mercier.

Those who read the papers know that Cardinal Mercier is the honored guest not only of American Catholics but of the whole American people. He receives ovations everywhere. From coast to coast, civil as well as ecclesiastical authorities do him the highest honors. Every university that he approaches, Princeton, Columbia, Harvard, Yale, Chicago, Michigan and all the rest, honor themselves by honoring him with the degree of Doctor of Laws. He must have a trunk full of such degrees.

Why does America, why does the world pay so great a tribute of honor to Cardinal Mercier? Is there any one so ignorant of the history of the recent world war that he has not heard or read of the magnificent part played in it by Cardinal Mercier? The papers have been full of him. All the editors of the great newspapers praise him as the man who proved during the war that the pen is mightier than the sword. The press of the nation acclaims Cardinal Mercier as the most patriotic, the most heroic figure in the world war. The Washington Post declares Cardinal Mercier's course to have been an inspiration to the American people. The New York Evening Telegram wrote of him as "the Lone Sentinel on the outposts of civilization."

Born sixty-eight years ago near Waterloo, in Belgium, Cardinal Mercier was ordained a priest in 1874. Taking up post graduate courses in philosophy and theology at the old University of Louvain, he became a professor of philosophy there in 1882. His fame as a philosopher became so great that the Catholic University at Washington thirty years ago begged Pope Leo XIII to appoint him to its faculty, but the Pope did not care to rob Louvain of its great alumnus.

He developed the Neo-Scholastic Philosophy based on science, modern science, in every field of investigation. Applying the principles of Aristotle and Thomas Aquinas to present day systems of scientific and philosophic thought, he developed a "Higher Institute of Philosophy" at Louvain that became known all over the world. Author of "Logic," "Criteriology," "Psychology" and "A Manual of Modern Scholastic Philosophy," Professor Mercier is known to every real student of science and philosophy.

In 1906 Professor Mercier preached the funeral sermon of the Cardinal Archbishop of Malines in Belgium, and, to the surprise of many, he was appointed the latter's successor. I say to the surprise of many, including himself, because it is not usual for the Church to deprive its greatest universities of their best professors by making them bishops. In the case of Professor Mercier, the event proved the wisdom of this course.

H. C. HENGEL.

**When sending subscriptions state whether same are renewals or not.**

—, Ohio, Nov. 24, 1919.

Reverend dear Editor:

Your answer in the editorial column of yesterday's Our Sunday Visitor to the Pittsburg inquirer who asked how much one ought to contribute to the support of church, is the most clear-cut, business-like suggestion as to what Catholics could accomplish with the money given to the Church that I have ever read. I believe a clean-cut statement of that kind, where each wage-earner is shown exactly what his mite does to make up the magnificent whole sum for taking care of the Church's needs, encourages individuals to give and take a great interest in giving. It is a wretched shame to think that the Protestant denominations can raise and expend more money to spread error over the word than the true Church can to spread the truth. I sincerely hope your editorial will set pastors and wage-earners to thinking and planning to accomplish things along the line you suggest. Since we responded so willingly and generously to our country's demands in War Drives when we were asked to do our best instead of "our bit," surely Catholics cannot refuse to the cause of their religion just a day's wages at intervals.

Respectfully,
M. E. M.


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